4: Petrullo E-5 (1935) 1937
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the men speak some Spanish in addition to their native language. Some of them know how to read and write. They are almost entirely pastoral, possessing great herds of horses, asses, sheep, goats, and cattle. They have borrowed a great deal from the Europeans but they have also kept their own culture to a remarkable degree. As usual, native elements are most strongly present in the non-material phases of culture. Unfortunately they are not united or organized into a modern state, though against all foreigners they stand together as a unit. Authority is acquired by certain caciques through their wealth and membership in the 'casta,' the major social grouping in Guajiro society. Each casta claims a mythological origin and holds sovereignty over a well-defined territory. Many of these castas or social groupings are further subdivided. Each casta has its caciques whose function is chiefly to settle disputes and whose position is inherited, matrilineally. The oldest of them is allowed more authority, but generally it is the wealthiest man, and the one who can marshal more retainers, armed with rifles and revolvers, who is listened to with greater respect. There are further divisions in Guajiro society. At the top are the caciques and their families who are rich and powerful. The next group is composed of peons or retainers in the service of the upper stratum, and at the bottom are the 'slaves' who have been born in that condition or have been enslaved following an offense to some powerful group, and who can even be let out to work for planters in the sugar fields of Zulia The life of the poor people has not changed much since early times. Polygamy is widely practised, as is also concubinage, by the wealthier men. Each wife lives in her own rancho and there awaits the occasional visit of her husband. The children inherit property and social affiliations through the mother. Disputes that arise within a casta are settled by arbiters chosen by the families of the litigants. Disputes inter-casta may be settled by arbitration if violence is not desirable. Generally the killing of an individual gives rise to armed action with an eventual composition by payment.

My informants attempted to demonstrate the difference be-

5: Simons K-5 (ca. 1882) 1885
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in an Appendix. With the exception of the Jirunes or Pintes, a small tribe of 200 souls all told living in the valley of Macuira between Ara-ura and Itujoro, the Guarirites, a mere handful of Indians under the protectorate of the Jirnu, the Sijuanas, Seouanas, Arapainayóes, Sámuriues, Arsurujunas, and the Arpushatas, all small local tribes, strictly confined to the upper country or east of Cabo de la Vela, the other castes are distributed throughout the breadth and width of the land in the greatest confusion. Living as the Goajiro does, in continual strife and warfare, whole families would speedily become poor or extinct, if they did not take the precaution to separate their wealth and herds, and only keep a few in one place at a time. Scarcity of water and pasture compels them to lead a nomadic life, and makes house-building out of the question, for they are eternally changing abode, now in the upper Goajira and then in the lower or plains. Some branches among the castes have, in spite of their roving propensities, predispositions for certain spots. For example, the proud and wealthy Pushainas are chiefly found round and about Parashi and Ataipa. Urianas tiger frequent Turca and Bahia Honda a great deal, while near Portete, Ipuanas and Epinayues abound. In the neighbourhood of Anipana the Ipuanas and Jusayues are in great force; at the Tota nearly all are Jusayues, and near Las Guardias at Guarero, Sapuanas; these three latter are mostly all Cocina Indians. With respect to these terrible Cocinas, the word in Goajira signifies robber, highwayman, or outlaw. They are neither a tribe nor even a separate caste as many have supposed, but simply a band of freebooters—Indians that, for quarrels, murder, thefts, &c., have been expelled the family, and must needs take to pillaging to earn a livelihood. For self-defence, and to better ply their nefarious calling, they are banded together with recognised chiefs, and so are able to go on their marauding expeditions in great force, pouncing on any less numerous or unprepared party, to strip them of everything. One party of Cocinas will rob another if they can. Nearly all the Goajiros have relations among them, but an Indian is only safe with that band to which his relation belongs. They have commercial intercourse with them, and often succeed in getting stolen cattle back. The Cocinas' territory *par excellence* is the Cojoro range of hills, taking in the Tota, traversing the plains in a narrow band, and occupying the Montes of Oca as a refuge while scouring the plains. The country as far east as the Macuira range is not exempt from their depredations, especially between Ciapana and the Laguna of Tucacas. The principal Cocina chiefs are Alyeshipara or Yorujama, as he frequently is called, an Uriana, and rules the country about Anipana and Yuripicho—he is the worst and most feared of the lot; Porón, an Arpushaina, another devil—he has appropriated the district of Cojoro; Masapain, a Josayú, lords it all about the Tota; and Morujildo, a Sapuana, is chief of the country about Las Guardias. Once the terror of the plains, this wild beast has

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[Information on clan-districts will be found in category 614.]